UNITARIAN MONTHLY

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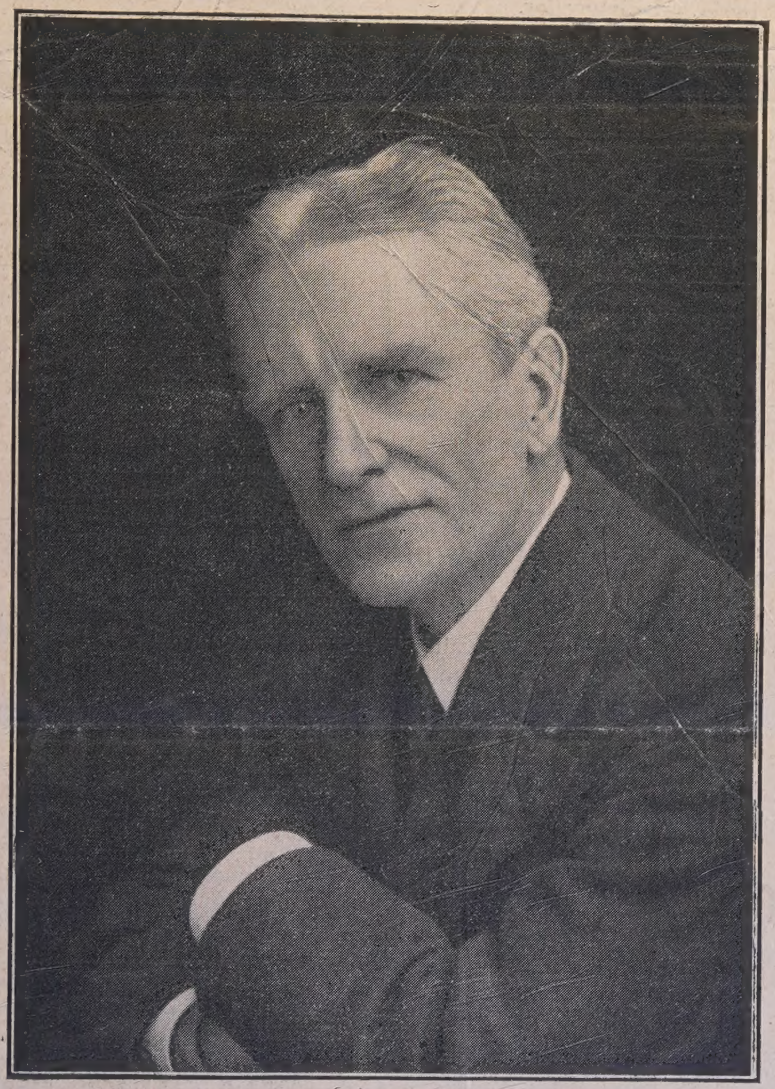

"A Prophet of To-Day."
PRINCIPAL L. P. JACKS.
(see page 70).

Books to remember

Die to live. by Stopford Brooke, D.D. 2/6

Courage and Cheer. by Brooke Herford, D.D. 2/6

Origin and Character of the Bible. by J. T. Sunderland, M.A. 2/6

Howto Win. by H. G. Chancellor. 2/0

Jesus and Christianity in the 20th Century. by Alfred Hall, M.A.,B.D. 2/0

Bible Literature in light of Modern Knowledge. By E. Savill Hicks, M.A. 1/0

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THE UNITARIAN MONTHLY is published by the Manchester District Association of Presbyterian and Unitarian Churches on the Saturday preceding the last Sunday in each month.

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THIS MAGAZINE

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

Two months ago we announce a projected series of articles to be written by casual visitors to various of our churches and chapels. These were to give straightforward impressions of the services, so that we might know how the service is conducted in the various places of worship (for the traditions we have inherited and developed vary from the plainest of "open" services, to considerably ornate ritual), what type of personality might be revealed in the preacher by his sermon, what is the spirit of the congregation, and so on. We thought a series on these lines would not only be interesting, but helpful. We thought that we could not know too much about the *methods* and *results* of worship adopted by our various congregations. But we are disappointed, and discouraged indeed, to find that this series cannot be launched. *Our writers dare not tackle the responsibility* of visiting either strange or familiar churches with a view to giving a candid impression of their visit for publication. Why is this? *Because they fear giving offence.*

One whom we approached with a request to visit certain churches on behalf of the "*Monthly*" writes thus. "If one is to praise according to the rather artificial convention of our Meetings, and so on, it does not seem to me to be of much use: if on the other hand, one gives a candid impression of the service, etc., it will probably give deep offence to the particular church, which will think it has been unfairly singled out to be criticised!" He adds that he has recorded his impressions of visits to certain churches, but he would not venture to allow his remarks to appear in the Press.

Now, is this a bright outlook for our Denomination? Are we such a touchy lot of folk that we shall take "deep offence" if adverse criticism is passed upon the methods of worship at our own particular church? We deliberately intended that our "visitors" would be frank in their criticism, frank in praise, and frank in condemnation; and we trusted that our congregations and their committees would suck the sugar without greed, and swallow the vinegar with good grace. Where the criticism was friendly, and intended in a helpful spirit, as we were certain it would be, would not it all be taken in the spirit in which it was offered—for the good of the Denomination, and the deepening of our worship? If *not*—we must emphatically declare—if the readers of the *Monthly* demand accounts that have nothing but indiscriminate praise, if our reporters must always dip their pens in honey and avert their eyes from the slightest blemish in what they see, then Unitarian Christianity can no more claim to be a faith that fearlessly seeks truth. The truth (in so far as it is represented by candid but friendly criticism) should make us free—free from smug self-satisfaction, and the assurance that there is no room for improvement in either our forms of service, our buildings, or our sermons. If we dare not see ourselves as others see us, then woe betide the Unitarian and Free Christian Churches! Their claim to love truth will be hypocrisy, and their desire for modernity a delusion.

We shall welcome correspondence on this question, but, readers, let your letters be brief. It is but one aspect of the great question dealt with by Dr. Rattray, at Manchester last month—the question whether Unitarians to-day have the courage of their expressed convictions as they sing them in hymns, and applaud them in sermons. Our religion *cannot help* forging ahead if our services are sending us out to be almost brutally sincere in all our words and deeds (though let not charity be forgot). But no amount of charity, or of consideration for individual feelings, will justify us in condoning such things as craftiness in business, scamping in workmanship, doubtful principles in church finance or committee-work, and lack of enterprise in any aspect of church work. Let us have outspoken reports and goodwill everywhere, and contentment with nothing less than the best.

Thought for the Month.

Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it!
Boldness has genius, magic, power in it!

Recent Events.

BRIDPORT has held a series of debates with the members of the Congregational Church, at the concluding meeting of which they decided "that youth of to-day is *not* too much pampered."

CAPE TOWN (whose history is told by Miss Hermann in the present issue) are raising an Endowment Fund of £500, the interest of which is to be devoted to propaganda purposes. They are inviting subscriptions of £1 per annum for five years, to secure the amount.

EAST GRINSTEAD is holding a monthly service on a week-night, the last service being held on Thursday March 13th, when the Rev. H. Crabtree, of Brixton, introduced a discussion on "A Religion without a creed." The service was held in the British Legion Hall.

HORWICH held a Women's League service on March 23rd when the Rev. Rosalind Lee, M.A., preached the sermon. A sale of work has realised about £35.

LEWES held a special service on March 16th for the dedication of their new organ, conducted by the Rev. J. Worthington and the Rev. H. Maguire. The organ was dedicated by the resident minister, Rev. J. M. Connell, and other ministers including local Congregationalists and Anglican ministers were present. Mr. Norman Richards gave selections on the new instrument, and collections of over £21 were taken. The old organ has been re-erected at our Hastings chapel.

LIVERPOOL, Mill Street Mission, report a fine musical entertainment when a programme of the best classical music was given, and heartily appreciated by the members of the Mission. Mr. David Ballantyne appeared as a soloist on the pianoforte.

LONDON.—At STAMFORD STREET CHAPEL on March 16th, a memorial tablet to the memory of Mrs. Helen Copeland Bowie was unveiled by Miss Tayler. The tablet is the work of Miss Chettle, the friend of Miss Gertrude Martineau. It incorporates into the design a series of leaves gathered in the woods near Worthing, and is carved in oak with an illuminated inscription.

MANCHESTER.—The season of Women's League Services is scarcely over. Oldham Road and Willert Street Congregation held their first League Service on March 16th, Mrs. Mullin and Mrs. McGinty conducting the service, and Mrs. E. Thackray preaching the sermon. Blackley have adopted a Junior Envelope Offertory system, and have enrolled fifty members thereby. Pendleton Young Men's Class held a Re-union Supper and Social on March 22nd, and the result has been the return of several former members to attendance at the class; the Sunday School has held an entertainment in aid of the Grundy Convalescent Home at Blackpool, and the annual Daffodil Services were held on April 6th.

A general interchange of pulpits in the constituent churches was organised by the Manchester District Association for March 23rd when collections were taken in aid of the Association at all the constituent churches.

The Annual Meetings of the Manchester District Association took place on Saturday, March 29th, the service in Cross Street Chapel being conducted by the Rev. F. A. Bullock, of Bradford (Yorks.), who preached on "Our Essential Witness," taking his text from Matt. xix. 16, "What good thing shall I do that I may have eternal life?" He pleaded for our Churches to have more courage in our presentation of the facts of eternal life. What the modern world needs is the creative power that was in Jesus. When our Churches believe and preach that there is no good save God, this power will come to them. We may lose popularity for a time but we must convince the world that our message comes from God.

The music was rendered by the organist and choir of the Oldham Church.

In the evening at the Memorial Hall, Mrs. A. B. Woodhouse presided at the Annual Meeting of the Association, when the Rev. R. F. Rattray, M.A., Ph.D., spoke on "The outlook of Unitarianism." Our fundamental tenet, he said, is freedom: this is not abstract but vital. We are the only free church, our obligation is greater than any other church in respect of sincerity and veracity. Although as a minister he has always had freedom in his pulpits, collectively Dr. Rattray found in the Unitarian body, lack of moral courage and too much charity when in Committee, in glossing over irregularities and suppressing information, which in the interests of truth ought to have been published.

We must get rid of our inferiority complex, which is really self-induced. We should embrace opportunities when they present themselves to us: for instance, there should have been a Commemoration Service in one of our large London Churches on the death of ex-President Taft. Our ministers should engage in more educational work such as University tutorials, Extension Lectures, One Year Courses, etc. etc. It would be found that our religion and position would readily creep in to nearly all subjects when treated by a man genuinely interested in them.

Our opportunity is coming. In the present movement towards Church union between the Church of England and the various Non Conformist bodies we are left out because we are too free. If this movement goes on, inevitably we shall be the only Non-Conformist body left, as we have no credal bases, but we can only take advantage of this opportunity, if it does come, by having courage enough as individuals to stick to our freedom and our truth.

In the discussion that followed, many interesting points were raised. Mrs. A. B. Woodhouse pleaded for more community spirit, Mr. Bannister for more distinctiveness in our order of Church service. Miss Wolff asked if we were the only Non-Conformist body left would we not be in danger of persecution?

In his reply Dr. Rattray stated that the danger of persecution was certainly there and in one county it was imminent as a hymn and service book had been adopted by the Education authorities in consultation with everybody but ourselves for compulsory use in schools. This would doubtless lead to a standardised form of service and religious instruction in the schools, with which we probably would not be in agreement.

MIDLAND CHRISTIAN UNION at their annual meeting on March 10th inaugurated the "Ruth Nettlefold Fund," appealing for £4,000, the interest to be used for furthering the objects of the Union.

NEWARK held their 68th Anniversary Services on March 30th, conducted by the Rev. J. W. Cock; at a reception the following day for the members to meet Mr. and Miss Cock, the portraits of all the ministers of the church since its foundation were unveiled. The first service was held in the Corn Exchange on March 30th, 1862.

NEWCASTLE-ON-TYNE have organised a society to develop the religious, intellectual, and social welfare of their young people. At the first meeting of this "Unity Guild" a debate on Capital Punishment was held, the result being a vote in favour of retaining the death penalty.

NEWCHURCH.—The re-opening services were held on March 16th, and the Re-union of old and present members on the previous day was a memorable event. Dr. McLachlan was the preacher, and so the first to occupy the pulpit he himself had presented. The list of gifts to the Church is as follows: A stained-glass window by Miss Howarth and Mrs. B. Holt; another stained-glass window (not yet completed) by Mrs. James Hargreaves and Mr .and Mrs. T. A. Hargreaves; Reredos and Com-

munion Rail by Alderman J. H. Lord, J.P., C.C.,; Pulpit, by Dr. McLachlan; Reading Desk, by Mr J. A. Pickup; Carved Seats, by Mr. H. Schofield and Mr. G. Rayner; Font, by Mrs. T. Schofield on behalf of the Primary Department; a Music Stand, by Mr. and Mrs. E. Holt; Carpets, by Mrs. Hirst, on behalf of the Ladies' Aid Society. The new Choir Stalls, the gift of Mr. and Mrs. Lawrence Clegg are not yet ready. The organ was re-opened by Mr. R. O. Holt. All the wood work is of Austrian Oak, wax finished.

PADIHAM has held a Women's League Service, the preacher being Miss Nellie Jenkins, the daughter of a former minister.

SCARBOROUGH has been experimenting with week-night services which are said to be encouraging; the Rev. Thomas Munn has been active in organising them.

SHEPTON MALLET.—At the annual exchange of pulpits between members of the Ministers' Fraternal, of which the Rev. H. E. Haycock is secretary, the officials (but not the minister) of the local Baptist Church were unable to accept Mr. Haycock as preacher; but he was thereupon invited to preach at Croscombe Parish Church, by Canon Hester. The services at our chapel were conducted by the Wesleyan minister from Wells.

STOCKTON are opening a building fund to raise £1,000 within two or three years, with a view to altering and adding to the School premises. The recently started Women's Friendly Hour progresses favourably.

THE WOMEN'S LEAGUE (Report from Rev. E. Rosalind Lee, M.A.)—There were four important annual meetings of District Leagues during March. At Leeds on March 1st., Rev. Margaret Barr (Rotherham) was the preacher and principal speaker. The Secretary visited Liverpool on March 10th and Manchester March 22nd for their District Annual Meetings. At each of these places the league is a live force in the district. At Liverpool it is co-operating with the District Missionary Society in a pioneer movement at Norris Green, and the Manchester District, with its 54 branches there are great possibilities. In addition to usual League activities, there is a strong group of lecturers whose services are often called upon in the various branches and attention is given to Postal Mission work. Mrs. Hazeldon attended the Manchester meeting representing the Central Committee and spoke on "Friendly Links." Miss Hermann the well-known Fellowship Secretary of the Cape Town Branch was also present by invitation and gave an interesting account of the way she usually plans out the day when meeting travellers who call at Cape Town on their way to Australasia. Two of these were at the meeting and were particularly glad to renew her acquaintance.

The Manchester District League is arranging for a meeting at the Memorial Hall in the evening of April 28th to meet women members of the Assembly Council.

LONDON DISTRICT LEAGUE made the experiment of holding a Women's Rally at Stratford, on March 11th, where we have several individual members but no branch. Friends came from the neighbouring branches at Ilford and Leytonstone, and more distant Branches such as Hampstead, Highgate, Wandsworth and Wood Green were also represented. Mrs. J. C. Drummond (President) took the opening service and presided at the meeting—when various aspects of League work were explained by Mrs. Dawtrey (Publications), Mrs. Garry (Friendly Links), Rev. R. Lee (Fellowship), Mrs. Wrigley (Leytonstone), and Mrs. Mitchell (Ilford) spoke from their experience of the value of Branches.

The Secretary recently paid an interesting visit to the West. Spending the week-end at Sidmouth, "the place to which good Unitarians go" and also addressing the Taunton Branch She received a very warm welcome and found the League active in both places. The Western Union covers a very wide area with comparatively few isolated Churches. The League would probably be considerably strengthened if the difficulties and expense of transport could be overcome, and a District League could be formed so that a united meeting of Branches could be held at least once a year.

Money for ten beds at the Girls' Home, Kolizsvar has been collected and sent to the Home.

In connection with Prof. Puglisi's work in Italy, he reports that "A Committee of Women works expressly to provide for the prisoners clothing, books, soap, paper and postage stamps, gathering gifts of these things from friendly contributions. This year the number of women with us is much increased."

"When Ye Pray."

"Be strong in the Lord, and in the strength of his might." —Eph. vi. 10.

"Life is a day repeated. Hold a Rule,
Begin each morning with a gathered mind.
Live all day near the fountain. Let reserve
And resolution, unobtrusive courage,
Economy of the emotional,
Possess thee as the virtues of thy race.
Ah! Waste no time in enmities and fears,
Dread nothing but misconduct. Be prepared. . .
Sometimes it may be thou art meant indeed
To answer thine own prayers :but be advised
That no man yet hath quickened his own soul."

—*P. B. Clayton.*

In other words, as it has been picturesquely put, no man has yet raised himself from the ground by tugging at his own bootlaces. But men who have held a rule to begin each morning with a gathered mind have sometimes surprised the world with their exploits. They have discovered a spring of living water, cunningly hidden from the sight of the preoccupied. They have found that praying is not so much asking God to do things for us, as to ask him to show us the way to gain the enthusiasm by which we can do things for him. And the kind of praying which is a search for the way to do our duty is not at all an easy thing. Only, like all difficult jobs it gets easier with practice. It is a skilled job, but not one just for specialists.

O Lord who rulest the hearts of thy servants, make us proud to be thy labourers, and as workmen who would carry out the designs of their master may we come to thee for guidance each day. Show us by thy inward voice the plan of the City of Beauty we must build thee on earth, and let this day's tale of bricks be firmly laid, and the stones for its adorning be cunningly carved through the faithful performance of our duties in field or factory, household or office. May all be done with willingness and courtesy, diligence and good temper, to thy honour and our own content, this day and always. Amen.

A Prophet of To-Day.

Principal L. P. JACKS, M.A., LL.D., D.Litt, D.D.

(The portrait on the cover is from a block kindly lent by *The Inquirer and Christian Life*).

I recently enjoyed hearing some lectures from the Principal of Manchester College, Oxford, who has been speaking on "Philosophy" at the Liverpool University

Dr. Jacks gives one an impression that all the time he is interesting other people he is interesting the lecturer. There are periods in his lectures when a striking statement appears to be almost as startling to the speaker as to those who hear. In certain circles the term "gag" might be applicable. With Dr. Jacks "inspiration" is the appropriate word. Little tributaries seem to visit the main stream making a delightful harmonious whole so that the grave academical discourse is somewhat robbed of its severity by reason of the incursions. You may call this part of the art of a speaker but you would not dream of suggesting artificiality. On the contrary nothing seems more natural. The apparent self-interruptions but serve to present a certain kind of wholesomeness.

To hear Dr. Jacks is to derive an impression of a singularly cultured intellect whose sources spring from a very lively imagination. *He can see* Not to every leader of thought is this gift of seeing bestowed. Some men can see far enough and no farther than "Safety first."' These are the safe men of a Church or movement. Others like the Principal are exponents of a different kind of safety and pray to be delivered from a position which binds opinion and stifles conviction.

Dr. Jacks' opening lecture at Liverpool dealt with the association of mind and body as necessary for spiritual health. Thousands of times has the subject been treated from pulpit and platform. It is as old as the hills. Why then was it possible for this speaker to offer the matter as something new and fascinating? Why could Dr. Jacks arrest the attention of a very intelligent audience for upwards of an hour?

It appears to be the prerogative of some extraordinary minds to make the simple facts of life reveal their own peculiar secrets. Is it too much to say that before entering the lecture room not many of the audience had considered that a person could think with his body? Yet that aspect was put forward by Dr. Jacks in his extremely suggestive remarks. And more: it was accepted. One would say that suggestiveness plays a large part in his intellectual armoury. This man has the faculty of insinuation in its best and truest form. For, at least, to some of the hearers, the natural consequence of this teaching would appear to be a new order of Society. In other words it would spell conversion of the few for the salvation of the many.

If for instance, the soul of the body could be discerned by the State it is hardly likely that habitations not fit for dogs would be tolerated.

In a second lecture Dr. Jacks emphasised the affirmation of the individual. "I am" was the text, though "Myself" was the title. In a series of closely knit arguments Dr. Jacks sought to prove that in man alone lies the determination of works of reform. He said that a thing is what it does.

"The doctrine was usually associated with the philosophy known as pragmatism. That system and all others are what they do. They were powers and the world was full of the effects which they had produced and were producing. Of all the thinkers we had to deal with in the drama of our thought, by far the most active and yet the most elusive was oneself."

Not the least of the gifts of this lecturer lies in his power of easy exposition. Perhaps this may be accounted for by a certain characteristic freedom of speech and thought. Dr. Jacks may be aptly described as an Individualist. He would be—perhaps is now—the despair of a party manager whether related to politics or theology. Men like Dr. Jacks do not readily sink their philosophy in their complacency. *They must be themselves.*

He told us there may be more genuine seeking after truth in a laboratory than in a Church or Chapel. And again: that an honest doubter is more pleasing to God than a mere mechanical assentor to any orthodox views. (Let me say I have interpreted the matter in my own language).

Dr. Jacks' sense of humour carries him far. It is that sort of cheerful human touch which by its illumination allows a full realisation of the subject in hand.

If an impression of the *lecturer* leads—as it does—to admiration for high mental ability an impression of the *man* yields a respect for personal qualities. To end with what is always dear to the heart of an irresponsible reviewer: a prophetic allusion. Dr. Jacks will be more appreciated the more he is understood. In the days to come his influence will grow if only for the reason that in the days to come his philosophy will shine the clearer.

W. H. JACOBSEN.

DEATHS.

Mar. 15th, Catherine Scott, London, 93; Mar. 16th, Col. M. Locke Blake, South Petherton, 81; Mar. 17th, Lucretia Barriball, Tavistock, 59; Mar. 18th, C. S. K. Kenny, LL.D., F.B.A., 83; Mar. 21st, Edward Turner, Stand, 71; Rev. B. C. Constable, Blackpool; April 3rd, Annie K. Street, Scarborough, 63; April 8th, H. R. Rymer, Carshalton, 68; Joshua Hall, Norwich, 78.

The Book Corner.

My Dear Reader,—

Since writing to you last month I have had the pleasure of hearing Mr. John Galsworthy, the famous novelist, lecture, and I am glad to say that his speaking is as vital and as interesting as his novels and plays. Though he did not talk at all about his own works, my mind travelled back to the first novel of his I read viz: "THE FREELANDS" (Grove Edition—Heinemann 3/6).

The story tells of English agriculture and the conditions of the people engaged in that work and thus we are introduced to the problem of land ownership. Here, as in his other works, Galsworthy is "in the forefront of the battle" in the matter of social ethics. He is a true artist and a humanist and a lover of justice and as he looks round upon the world he sees much that is out of harmony with his sense of justice. Galsworthy thinks that injustice flourishes because of the apathy of human beings and the general lack of imagination. Felix, of "The Freelands," reflects upon life in these words—"This world, where men and women too, held what they had, took what they could—this world of seeing only one thing at a time — this world of force and cunning of struggle and primitive appetites—of such good things too, much patience, endurance and heroism"—Thus Galsworthy puts the searchlight upon the shortcomings of the present age as well as seeking to kindle a belief in human progress.

This reminds me that you were asking for a book on the problem of human progress and I'm glad to be able to recommend to you an excellent survey of the subject in "MAN'S SOCIAL DESTINY IN THE LIGHT OF SCIENCE"—by Charles A. Ellwood, Professor of Sociology in the University of Missouri (published by the Student Christian Movemest — 5/-). I think the book will meet your requirements for it covers a very wide field of social affairs. "Our civilisation to-day" says Dr. Ellwood, "is imperilled simply because it is ill-balanced." He is a firm believer in the primacy of spiritual things; for him there need be no cleavage between science and religion if only we remember that science really means tested knowledge—"an open-minded love of truth" . . . "Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter."

At present Dr. Ellwood looks out upon the world and finds it half Christian and half pagan and not until we have the courage to apply Christianity to all the affairs of life will mankind, he thinks, be freed from its present impoverishment; for then only can an intelligent democracy come into being.

Another little book which ought to interest you, and which is akin to the one just mentioned inasmuch as it speaks of the spiritual approach to life is "THE ADVENTURE OF BEING A MAN"—by Hugh Black, D.D., and is in the "People's Library"—2/6.

This book gives an optimistic outlook on life. It is scholarly and interestingly written and easy to read and seeks to give the key to the meaning of life. "It is no wonder" says Dr. Black, "that so many people who laugh at democracy and despise the idealism of mankind, should be frankly anti-Christian. For Jesus is the one leader of men who deliberately staked everything on his *faith in men*." And Dr. Black goes on to point out how this faith grew out of a faith in God. It is a book which ought to help us to live more courageously and to act up to our faith—"to act on the hazard" that our highest idealism is in harmony with truth.

For some time I have been looking for a book giving a true account of the facts of the Great War and I have found just what I want in "WHAT EVERYONE SHOULD KNOW ABOUT THE WAR"—written by our minister—Rev. Richard Lee, M.A., of the Great Meeting, Coventry, and published by Messrs. C. W. Daniel Co. at 2/6. This book gives a clear statement of facts about the Great War; criticising the popular view and giving a reasoned account of what really took place. It tells of the origin of the war and of Britain's part, together with that of other nations, in preparing for it. It also gives an account of the means by which the war was carried on; the raising of false hopes by promising a speedy victory; the fanning of the flame of hatred by means of atrocity stories and the parts played by the pulpit and the press. It tells of the pledges to Germany and of the peace which was based upon broken pledges, thus leading to further bitterness and discontent. Mr. Lee points out that we can only face the future by

NEXT MONTH—

"Our Church in Czecho-Slovakia"

by V. Ziska.

rightly understanding the past, and this dispassionate examination of war issues shows that "the war has not removed any of the evils which it set out to destroy." I heartily recommend this valuable book to you and hope you will read it. I am convinced that if we wish for peace we shall have to understand the errors which led us into the last war and *work for peace*, otherwise we shall *drift into war*.

"The clatter of a changing world is not pleasant and those who have enjoyed the comforts and protection of the old order may be shocked and unhappy when they behold the vigorous young builders of a new world sweeping away their time honoured antiquities. I look forward to the time when the most atrocious of these antiquities —WAR—will be as much shunned by mankind as it is now glorified. The voice within us that cries so passionately for PEACE cannot lie."—So writes Helen Keller in her latest memoir — "MIDSTREAM"—published by Hodder and Stoughton. This is a story of her later life and though it is a book of some 350 pages, it is packed full of interest from cover to cover. It is the kind of book over which one burns midnight oil! It follows "The Story of My Life"—which is the story of her childhood and young girlhood. In "Midstream" Helen Keller speaks of her work on behalf of the blind. She has now learned to speak and actually lectures on behalf of the blind. She speaks of her friends, among whom she includes many eminent Americans. One chapter tells of her adventure in posing for a Movie and of the film stars she met at Hollywood where life appears to have been very thrilling. She also speaks of her own struggle to make a living by writing and giving demonstrations of her achievement. Her opinion on many social questions is worth reading and also her comments on books and authors. She also speaks of her religion with great illumination and last, but not least, she speaks affectionately of the wonderful devotion, loyalty and achievement of her teacher. This book is an inspiring record of the life of a noble and heroic woman, and I hope you enjoy reading it as much as I did. Yours ever,

ROMOLA.

The New Salvation

BY H. BODELL SMITH.

May 4th—(5) **CAUSES AND CONSEQUENCES.**

Everything that happens has a cause whether it be good or evil. If it be evil—that is—injurious, the remedy for it can only be found by discovering the cause. When the first attempt was made to cut a canal through the isthmus of Panama, it was found impossible for men to live and work in that region because it was infested with a plague of mosquitoes whose bites and stings poisoned the men and killed them. And the work was entirely abandoned for years. At least 50,000 lives were lost by deaths due to malaria and yellow fever. When some years later the work was resumed and the mosquito plague again experienced, it was ultimately completely banished by drainage and sanitation destroying the breeding places of that dangerous insect. The cause was destroyed and what had been a region of death was made one of the healthiest parts of the earth. Thus was salvation found in the isthmus of Panama. "By their fruits ye shall know them," said Jesus. A "corrupt tree bringeth forth evil fruit." Matt. 7, 16,17. He knew well that you cannot get grapes from thorns nor figs from thistles, and that consequences tell their own tale. A good tree will bring forth good fruit, he declared. The fruits of salvation indicate the righteousness of character from which they spring. From an evil heart or evil thoughts come forth murders, thefts, false witness, railing (Matt. 15, 19). Out of faith apparent impossibilities come. Because a man is pure in heart he is able to see God. Safety from disease is a natural result from cleanness of life. Loving your enemies turns them into friends. Kindness begets kindness. The merciful are sure to obtain or to awaken mercy. All this is the action of law. There is natural law in the spiritual world. Each cause produces its own kind. Right thoughts and feelings make order and agreement. Goodwill makes friendship and peaceable intercourse. Retaliation and revenge bring warfare. Grasping greed makes enemies. A corrupt mind produces corruption.

Thus is it that salvation from any danger has its own necessary conditions. We cannot be immune from peril unless we are careful to adopt protective measures. There is no substitution. "Whatsoever a man soweth that shall he also reap." Gal. 6, 7. So to make human welfare safe for all, it is necessary to study causes, to get to know them thoroughly, and by study and research to find out the right methods of safety. There is need for the same investigation and research to secure perfect moral sanitation in society as there is for the prevention of physical infection with contagious disease. What makes fraud, robbery, suicide and murder, are problems which greatly want to be understood. What are the causes of that which John Ruskin described as "The Manufacture of Rogues?" It is not the real nature of human beings to be thieves and scroundrels, for the majority of people are neither one nor the other.

Now true religion put into practice is the unifier of all human affairs. Its task is to express its faith and saving power in harmonising all human interests. It is the duty of all who profess faith in real religion to get at the causes of human ills so as to minimise their consequences by discovering how best to remove the causes. It is part of the obligation of any religious society to make these matters their serious concern and thus to become that power of salvation which the whole human race everywhere so greatly needs. Both heaven and hell are within the reign of cause and consequence, and man is the maker of both.

May 11th—(6) **WHAT TO BE SAVED FROM.**

We need to understand clearly what it is that we all need to be saved from. It is not from a hell of everlasting torment in the next world because the idea of the possibility of such endless torment is not true. It is often said that real salvation is deliverance from *sin*, and that is true, but it is only part of the truth. There is a saying that much evil is wrought for want of thought, and that cannot be denied, but want of thought can scarcely be classed as a sin, for sin is wilful wrong-doing, knowing it to be wrong. There are weaknesses and carelessness due to ignorance; and want of thought is one of them. Children often do wrong because they do not know any better, so what they need to be saved

from is that ignorance which is lack of knowledge. All of us know so little compared with what can be known, that there are ways in which we all make mistakes and do things which are wrong through want of knowledge. Thousands of people suffer sickness and various physical ills because they know so little of the laws of health. Many parents lose their children in untimely deaths because they do not understand how to take proper care of them. There are multitudes of men and women who have been reared and trained in false ideas and beliefs by which they are led astray, whose minds are closed against new ideas by prejudice or superstition. There is much cruelty done through false opinions. History is crowded with illustrations of it—the burning of martyrs because of their beliefs; the persecutions and punishment of so-called unbelievers; the burning of witches; the horrors of the Roman Inquisition under which 30,000 Albigenses were massacred, and in Spain under Torquemada in eighteen years 10,220 prisoners were burnt, and 97,321 imprisoned, exiled or stripped of their property.

So it is evident that ignorance is one condition which all mankind needs to be saved from. Light is better than darkness so far as knowledge is concerned. It is better to see clearly the way we go and to understand as thoroughly as possible what it is taking us to. To be saved more and more from ignorance is one of the great purposes of life. To know and understand the laws of life,—of the right kind of life, is what experience is intended to teach. To open the eyes of the blind, mentally and morally is a great saving power. If the mind be closed against the light there is danger of every kind of pitfall, of misjudgment and every kind of wrong-doing. To know and understand how to live together for each other's good, for mutual help and protection, for safety and security, is both individual and collective salvation. Schools and colleges are means of enlightenment. The study of the sciences and public lectures and discussions tend to promote free inquiry. All the problems of life are challenges to our thought and powers of investigation. New discoveries and inventions excite our interest, quicken curiosity, plainly declaring that if we seek we can find much that will surprise and awaken further wonder and desire to know. Every evil has its cause and its cure. All difficulties can be surmounted if studiously and resolutely attacked. The problems of life which affect all individuals and all communities alike, are not merely political, they are moral and spiritual. The remedies depend upon the spiritual condition of the people, upon their desire for knowledge, their passion for truth and justice, their eagerness to seek remedies. It is the practice of Religion to investigate, to seek and to save from every wrong. The salvation of the bodies and souls of the people depends very much upon their salvation from ignorance.

May 18th—(7) **SALVATION FROM DISEASE.**

What has religion to do with salvation from bodily disease which, in a sense, has much to do with the saving of the soul? It is easier to have a sound mind if the body be sound and healthy. The spirit and disposition within can more effectively be in a state of order and peace if the body be free from disorder The ability to be helpful, energetic and active, doing noble things, is proportionately greater if the physical powers are in a sound and vigorous condition. Bodily health is a good working basis for moral and spiritual achievement. The body is the instrument of the soul, of the man within, and the soul can do its work and develop its powers more fully and effectively if the body be free from disease. That is not to say that the soul cannot be saved during bodily illness. There is a wonderful Providence that brings good out of bodily affliction. Some of the most saintly spirits have developed a heavenly disposition during long confinement upon a bed of suffering. So true is it that the Divine Providence makes every experience to teach some good, and takes care that nothing that happens shall be wasted and in vain. Yet acknowledging all that, it is none the less true that the mind and spirit can do their work longer and accomplish more effectively the growth of their many powers if their physical machinery be in good order. The soul's healthy development does depend much on the health of the body. Hence, it is of all the greater importance to secure salvation from bodily disease. Insanity of mind is due to a disordered brain. If the causes and remedies of brain disease are known and understood and such knowledge effectively applied, the mind is saved from further danger.

Think of the marvellous saving power to human life developed by the science of sanitation. Ancient diseases and plagues which dealt slaughter to millions of people in times gone by have been banished. The sanitary triumph achieved in the isthmus of the Panama Canal is one illustration of great possibility. Leprosy, which formerly afflicted many, has been mastered. In Great Britain through the wise action of sanitary authorities introducing good drainage and keeping streets clean the death rates of the population have been reduced enormously. For instance, the population of England and Wales in 1928 was 39,290,000, and the death rate was roughly 12 per 1,000 for the year. If by improved sanitation on that population it could be lessened by even one per 1,000, it would be a saving of as many as 39,290 lives. In some of our large towns the death rate has been as low as 9 per 1,000. If the rate for the whole of England and Wales were reduced from 12 down to 9, being 3 per 1,000, this would be equal to a saving of 117,870 lives. In 1901 the death-rate was nearly 17 per 1,000, equal to a difference of 196,450 more deaths. Sanitation therefore is practical salvation, for health is that. The saving of all from the possible outbreak of contagious disease is the saving of each, which means that not one is safe from danger unless all are safe,—which is true not only in a physical sense, but quite as much spiritually.

This saving of so many thousands of people from untimely death adds for a longer period their mental, moral and spiritual power as a continued resource for the welfare of the whole community. Its spiritual significance is obvious. To spread a knowledge of the laws of health; the securing of clean conditions, good ventilation, pure air, pure water, pure food, and personal habits necessary for perfect health, is of fundamental importance. So many other saving and protecting possibilities depend upon such knowledge and its effective application. Unhampered by bodily disorders, people can the more easily attack other evils and thus solve other pressing problems from which it is imperatively necessary to be delivered.

May 25th—(8) **SALVATION FROM SOCIAL DISORDER.**

There are other disorders from which we need to be saved in addition to the physical ailments of the body. The mental and moral disorders which exist in the community and its individual members are dangerous evils which require to be eradicated. In the preceding sections it has already been explained that wrong external conditions are due to the existence of wrong ideas and dispositions in the minds and hearts of the people. All social disorders are the outward expressions of the thoughts and the feelings within the people who make them. If everybody in the community had right ideas and feelings towards everybody else there would be no social disorders of anykind The brotherly regard expressed in the principle—Love thy neighbour as thyself, —if acted upon, would create brotherly conditions in every community. But as things are, we find self-seeking greed, social antagonism, class warfare and general insecurity everywhere, notwithstanding the existence of much mutual help and philanthropic humanitarianism. There are churches in every community which are supposed to

exercise some religious influence in society in the promotion of order and harmonious relations in all the conditions of life, but they fail to have their proper effect upon society because their creeds are the expressions mostly of other-worldism and of self-seeking inhumanity concerning the eternal destiny of the millions who are divided from them.

What is the chief cause of social disorder? It is not due as some think, to the natural depravity of human nature,—a doctrine which is untrue. It is owing to a false idea of the necessity of a struggle for existence. If all mankind had proper care for each other there would be no selfish struggle to get a living. A true family lives on the co-operative principle of mutual help and protection—each for all and all for each. The community, or the nation, or the whole race of mankind, is but the larger family created for brotherhood, and if the whole community everywhere were organised on family principles, with a full recognition of responsibility to properly care for and protect each other, that would be salvation from the perpetual sense of uncertainty and general insecurity that now exists. That would save us all from social strife and the mutual antagonism of private and class interests which are the curse of present so-called civilisation. If the struggle for bodily existence were eliminated by the reign of equal justice and mutual protection as in the average household, there would still be left more than enough to struggle for,—in the need for further exploration and discovery, in the noble ambition to excel in the promotion of the general happiness, in the search for more truth, more invention, more mastery and control of physical forces,—quite apart from the struggle to excel in healthy and harmless sports and games.

Mankind is created and constituted for harmonious and orderly life, for the equal joy of living, and the great problem which Providence has set before us to solve is, to find salvation from anarchy, and every kind of disorder that sets man against his fellow-man.

A Spiritual Power House.

THE LIVERPOOL DOMESTIC MISSION SOCIETY, MILL STREET.

Though the casual visitor is apt to consider Liverpool as compared with Chester, blatantly modern, nevertheless reminders of a venerable past are easily seen. The South End, particularly, is rich in such historical associations, for the ancient Chapel of Toxteth Park is there, with its suggestion of a once Royal Demesne, and its connection with Richard Mather and the Pilgrim Fathers and also with Jeremiah Horrocks, the pioneer of English astronomers; while certain of the Anglican Churches too are suggestive of the time when green fields gracefully sloped down to the sandy shores of the Mersey, and docks were unknown.

Mill Street to-day has an air of mildewed respectability; and, as I alight from the electric car at the corner of Park Street, and glance about me this wintry Sunday afternoon, the depressing sense of the reality of this densely populated District is borne in upon me; for neighbours are exchanging remarks from adjacent doorways, children are playing on the steps or on the parapets, and everywhere is the suggestion of teeming life and obvious poverty. In contrast to this, the Domestic Mission Buildings give dignity and character to the neighbourhood. Though united they are really in 3 parts. The Southern portion consists of the Assistant Missionary's house, the large lecture hall and related class rooms; the centre is formed by the Church, and the Northern annexe contains the gymnasium and various class rooms. The Rev. John Hamilton Thom and his congregation at Renshaw Street Chapel (now Ullet Road Church) following the lead of Dr. Joseph Tuckerman, of Boston, U.S.A., founded the earlier Mission in 1836 in a much humbler building in Beaufort Street near by, and the present imposing structure represents the modern completed idea. During the week, the wide compass of the work—religious, social, and educational—requires separate opportunities for detailed observation. This being Sunday afternoon, we pass up the staircase into the Lecture Hall, where the Senior Sunday School is there assembled for a united service prior to classes. This service consists of a simple ritual with hymns and responses and is conducted by the Minister, Rev. J. C. Ballantyne, with the musical help of the Assistant Missionary, Mr. George D. Foote; but the large number of children present gives to the singing of the hymns a fine impressiveness. We call in at the Smaller Hall to see the Junior School at work under the faithful superintendence of Mr. W. J. Blakeley and his teachers. Then we cross to the annexe and visit first the Primary Department under Miss M. Nangle and her assistants, after which the Men's Adult School is visited, and here Mr. Ballantyne personally superintends a progressive study course lasting throughout the year; and the keenness, alertness and earnest attention of the members of this School is a fine feature of it. There is a lending library also connected with the Sunday School, and the traffic in books is brisk this Sunday afternoon.

The services on Sundays are of three kinds. There is one for young people and adults in the Church at 11, after morning Sunday School, and an evening service there at 6.30 for adults; while, simultaneously, a special evening service for young people is held in the adjoining Hall. The inspiring motto of the Mission and of all connected with it: "As one that serveth" gives both character and tone to everything connected with it. The spirit of the early promoters, Rev. John Hamilton Thom and the Rev. John Johns so worthily continued by the late Rev. T. Lloyd Jones still continues, and those who are ministered to become also in turn missionaries, with an active missionary force which is felt to the boundaries of the City. To be present at a service, is to enable the visitor to realise for himself the emphasis of spiritual leadership. Adorned

with rare Della Robbia Ware both at its eastern and western ends, and with its thoroughly modern electric lighting, the Church is equipped to ensure the comfort of the congregation.

There is a beautiful pulpit near the chancel, a memorial to the Rev. T. Lloyd Jones, and a finely-carved lectern, the latter being subscribed for by the congregation as their War Memorial. Of the religious character of the services, it may be said that they are cheerful, constructive and essentially reverent. As a preacher, Mr. Ballantyne has the happy gift of homely expression and the rare power of applying with the happiest results his sound learning and practical wisdom. Mr. Foote admirably seconds him in a broad evangelical message.

On week nights, the frequenters of the Mission are encouraged to pursue educational subjects. There is a Dramatic Society which produces plays by eminent authors, ranging from those of the Greek dramatists to the authors of modern problem plays, and Mr. Ballantyne's analytical insight into dramatic intention is of great assistance to those who form the cast. Mr. George D. Foote is also an outstanding figure, his acting ability being an unfailing resource. Music also is actively encouraged and the Church Choir under the able leadership of Mr. Ernest Hughes, M.Sc., is wholly composed of mission members; while Mr. Foote's versatility as a musician, entertainer and instructor is a feature not to be easily forgotten. I rejoice at remembering the Dramatic Society's performance of such plays as "The Merchant of Venice," "The passing of the third floor back," and "Abraham Lincoln." These performances were indeed triumphs of patient preparation and stage craft, and the costumes being home made, the credit to the Society was the greater. Nor in this respect are the young people neglected. I witnessed one time a scene from "Abraham Lincoln" played by youngsters with an earnestness and aplomb worthy of their elders.

Team work and team loyalty is the ideal of the athletic and general efficiency training for both boys and girls. The number of clubs in existence at the Mission is also indicative of the full scope of the work: Girls' Own Club, Men's Social Club, Boys' Own Club, Little Chaps' Club, Cricket Club, Football Club, Tennis Club. There is moreover The Halcyon Circle, a social and educational club for Young Women under the direction of Mrs. Lloyd Jones; and, last but not least, the Mothers' Meeting over which Mrs. Frederick Robinson and Mrs. Perris watch as advisory guardians.

The playing field in Sefton Park finds full use in the Winter Season for football, and in the Spring and Summer months is naturally very popular for cricket and tennis. It will thus be seen that all forms of healthy and seasonable recreation are encouraged.

The motive behind Mr. Ballantyne's hearty encouragement of all these diversified human recreations would seem to be the awakening in all of a social sense and the contribution by all to the common stock of helpfulness and fellowship; and this motive finds a full response in the lives of those who form his congregation and thus each and all of these many phases of religious and educational progress when united have a definite result in the building up of character and thus in creating the solid foundations of true citizenship.

To detail those former workers who have been actively associated with the Mission would be to provide a roll of honour of Liverpool's most worthy citizens: William Rathbone, Robert Durning Holt, Sir Wm. Bowring, Charles Jones, Walter Holland, Richard Robinson, Frederick Robinson; while former ministerial friends include J. H. Thom, R. A. Armstrong, and S. A. Mellor. Present-day helpers both ministerial and lay include Sir F. C. Bowring, Richard D. Holt, Lawrence D. Holt (Lord Mayor of Liverpool), Harold Coventry, C. Sydney Jones (Sheriff of Lancashire), Hugh R. Rathbone, LL.D., Herbert R. Rathbone, R. H. Armstrong, W. B. Stoddart, W. B. Chrimes and Rev. L. Redfern, while the assistance rendered to the cause by Mrs. Frederick Robinson, Mrs. Lloyd Jones, and Miss E. G. Holt, LL.D., cannot be too highly estimated. Almost all the Liverpool Unitarian Churches contribute their individual quotas of service and faithfully respond to every appeal for workers.

But amid all this outward manifestation of religious activity the unseen unrecorded spiritual life of the Mission itself is steadily maintained. The wise Counsel to the troubled, the comforting of the sorrowful, and the tender relief of the distressed; the cheerful encouragement of the number of those to whom the sadness and burden of life are visible realities; the continual encouragement of those who stumble owing to the difficulties of the way. Is not this after all the true witness for God, lacking which all other testimonies would be superficial and vain? And in this respect the insistent call and reminder of the Minister to those who are associated with him, either as helpers or as disciples, is a warm reaffirmation of the time-old teaching:—

"Keep thy heart with all diligence,
For out of it are the issues of life."

J.M.H.

THIS MONTH'S TRUE STORY.

The Sunday School Teacher arrived to find some small girls in her class dishevelled and in tears outside the school. As she took them inside, she asked what was the matter. Two of them had been on the verge of fighting and Doris accused Enid of hitting her.

"Oo, I never did, Miss!" protested Enid; "I *daren't* hit her; her father's a policeman!"

National Unitarian & Free Christian Temperance Association

Secretary: Rev. WALTER LONG, 5, Jesmond Avenue, Wembley, Middlesex.

THE ROYAL COMMISSION ON LICENSING

He was a wise man who said: "It's not safe to prophesy unless you know." Such an extreme "Safety first" idea does not commend itself to our weather prophets and others. I am one of the "others" and I make the prediction that if the people of this country knew the facts concerning the drink problem the reform movement would be so strengthened that the Government would be no longer able to resist the demand for such changes as would control still further a trade which, directly and indirectly, is doing the nation so much harm. For this reason it is regrettable that the evidence now being given before the Licensing Commission is not coming to the knowledge of the people generally. The witnesses are fully confirming statements which social workers, and especially Temperance advocates, have been making for years past. This is particularly the case as regards Clubs. To those not familiar with the subject the evidence would be startling, so startling in fact that they would wonder that such a state of things had been allowed to continue so long.

It is evident that in many—probably most—cases, Clubs are camouflaged public houses except that they are *not* subject to the restrictions imposed on ordinary licensed premises. Very often Clubs are financed by brewery companies on condition, of course, that their beers, etc., are sold to the exclusion of other brands. Not infrequently a Club is started on premises from which a licence has been taken on the ground of redundancy and a large sum paid as compensation. Often a Club springs up on adjacent premises.

The membership of clubs is such that the Assistant Legal Adviser to the Home Office said it was not easy to determine whether "members" were bonafide members or merely "elected" for the purpose of obtaining drink. And the Clerk to the Sheffield Licensing Justices called attention to the system by which a member joining one Club had the right of membership to a large number of affiliated Clubs throughout the country. Another witness referred to a statement made by a police court missioner that 75% of married women cases are caused or contributed to by drink, and one of the worst evils to-day is ill-conducted working men's clubs, so-called, which are regularly frequented by wives. So much for "membership." Such places as these can come into being on paying a registration fee of 5s. only.

As already stated, clubs are free from the restrictions to which ordinary on-licenses are subject. They can open when public houses are closed and consequently the licensing laws are largely nullified.

It is not, therefore, matter for surprise that Clubs have increased in number so rapidly. During the six years 1919-25 no less than 3,746 were registered, whereas on-licenses (ordinary public houses) were reduced by 3,627 and heavy compensation paid to brewers and others. The position is so absurd that some licensing justices are refraining from dealing with redundant licenses for fear that something worse may take their place, i.e., a club.

The indictment of many clubs could be still further strengthened if time and space allowed.

The witnesses before the Commission are generally agreed that drastic changes are necessary and, inter alia, they recommend the following:—

1—That registered clubs should be licensed by the same authority which controls licenses for the sale of intoxicating liquors.

2—That registered clubs should be liable to inspection by police inspectors.

3—That the hours for the sale of intoxicating drink in clubs should be the same as those fixed for licensed premises in the same area.

4—That premises in respect of which a justices' license has been forfeited or the renewal of a license been refused shall not be occupied by a club until five years after.

5—Clubs selling intoxicating liquor to pay the same license duty as public houses.

6—The legal position and rights of temporary, honorary and affiliated members of a club should be clearly defined by statute.

7—That children be excluded from the bars in registered clubs.

8—That some steps should be taken to prevent the "financing" of clubs by brewery companies.

E. F. COWLIN.

THE MANAGER'S LAMENT.

The middle of April, and over 50 accounts outstanding, *mostly for small amounts*, payment for which was applied for early in March!

As the late Editor used to point out, small quantities of the *Monthly* are supplied post free at under cost price, and a second application for payment only adds to the loss.

This is the Manager's lament. But he suggests a solution to the difficulty. There are some Churches whose magazine secretaries obtain payment in advance from their subscribers for the whole year. This is only 1s., and the trouble of collecting threepences four times a year is therefore avoided. The Manager can then be paid in advance, and then we have a contented Manager, and contented readers.

It is not too late now to collect one penny per month from each subscriber for the remainder of this year, adding the amount thus received to the amount now due, and remitting the whole to the Manager (not the Editor!) Please do!

Our Capetown Church, (By M. HERMANN).

It is over sixty years ago since the fundamentalism of the Dutch Reformed Church received its first really rude shock in South Africa, when a young minister, the Reverend David Peter Faure —our Pioneer—declared in the "Groote Kerk," Adderley Street, Cape Town, his belief in the Unity of God, the humanity of Christ our Spiritual Leader, and denied the infallibility of the Bible.

Young Faure came from the neighbourhood of Stellenbosch which has lately figured so prominently in the Heresy trial, by that same Church, of Professor du Plessis of the Theological Seminary in that charming country town.

Mr. Faure completed his theological studies at Leiden, Holland, where he came in touch with the Free Protestant movement in religious thought and outlook, and where, after some years of serious study and hard thinking, he felt he could no longer adhere to the old orthodoxy. He returned to South Africa filled with the new spiritual revelation, and such was the courage of his convictions that in the Church which had stood solidly (and till then practically unshaken) for the old orthodoxy, he fearlessly proclaimed to his countrymen his new and vital religious out look on life.

When one recalls the intolerance and bigotry of those days, and the power of the Dutch Reformed Church in South Africa, one realises the difficulty of Mr. Faure's position which, however, he faced firmly and unflinchingly. He was denounced as a heretic and the doors of the Church were closed on him. A hall was hired—for he had a staunch band of followers—and here on a Sunday for a considerable period services were held in Dutch and English. After some years a Church was built.

It will be seen we owe our birth to the Free Protestants of Holland. This fact we have commemorated in our name, viz. : "Free Protestant (Unitarian) Church."

The Reverend D. P. Faure remained with us for 30 years when, owing to failing health (the strain had told on him) he retired from his office as Minister of the Church, and was succeeded by the Reverend Ramsden Balmforth, who has been with us now for over 30 years.

Our little Church has firmly upheld the traditions of our faith in South Africa—now it claims public attention with a growing congregation, and its message goes far beyond its doors. It is most encouraging for us that our London Headquarters recognise this, and feeling that the time is now opportune for another Missioner to proceed to South Africa, they have taken steps accordingly.

Not only in the Church, but also as citizens both Mr. Faure and Mr. Balmforth have made their influence felt in a much larger community, always standing for justice, the right of the subject, irrespective of race, colour or creed; and the attitude they have taken up has gained them the respect of fellow citizens outside as well as within the Church.

Naturally, we are looking forward to the time when Unitarianism will have found firm root in other towns in South Africa. We once had a Church in Johannesburg—in 1915 its door was closed. And many years ago Mr. Vincent and Mr. Rawlings preached in Graaff Reinet. The time has come to venture forth once more. Mr. Balmforth, through his pen, has gone beyond the bounds of Cape Town ; it is a track that should be followed up with the spoken word. The next twelve months should see a development in this direction.

The Unity Fellowship.

A LETTER FROM THE FOUNDER.

Dear Fellow-members,—

I am sure you will be pleased to see that the Fellowship is to have its continued place in our Monthly Magazine. The new Editor has now got well into his stride in the work he has undertaken and he is worthy of all appreciation and encouragement in his task. The Fellowship readers can help him much by securing more readers and subscribers and so increasing and widening its fellowship spirit. Now that Manchester is the home-centre for the Magazine, it would make the Fellowship more effective to have its officers and committee drawn from the Manchester district within easy reach of each other and ably to meet periodically to confer upon Fellowship matters. Manchester is the centre of the most thickly populated part of the country. A canvass for new Fellowship members in our Manchester Churches and other parts of Lancashire and Cheshire might possibly secure a membership large enough to get at least an annual meeting of Fellowship members in Manchester or other neighbouring centre. Two ideas might well be developed : (1) Summer holiday parties at a Lancashire seaside place with organised excursions or rambles, and talks and discussions at the Schoolroom of one of our Churches ; and (2) Study and discussion circles in connection with our Churches and Sunday Schools, with the Study Courses supplied in the Magazine as a basis to work on. Prizes for examination in the Study Courses could be given. The Fund of £5. 5s. 6d. reported in last issue, which was handed over

last December, would enable good book prizes to be purchased.

Some scheme of savings for holidays or other Friendly Society cooperation for mutual help in the Fellowship, may be possible, and various suggestions might be considered that would make the Fellowship of much practical use to its members and of great help to the increasing of Magazine circulation. As I am located far away from Manchester, it is necessary that the Fellowship work I tried to do should be done where a Fellowship Committee is possible, and in or near such a centre where Fellowship members can meet. With every good wish for an increasingly prosperous future for the Magazine and for the Fellowship,

Yours faithfully,

H. BODELL SMTH.

Our Isolated Members' Correspondent sends us the following excerpts from her mail-bag.

"There must be some who have every reason to be thankful to you. I cannot imagine how I myself should have got on without the knowledge that there was at least one person who realised my lonely position in matters of the greatest import to myself, and to whom I could turn for sympathy . . . . Your suggestion as to the possibility of unattached members writing to each other is an interesting one . . . . I would not be averse to corresponding with a kindred spirit. Why not throw out a feeler in the 'Monthly' and await results?"

"This *is* the feeler."

The same member says:—

"I observe that the leaders of the Unitarian movement seem to insist that while preaching and teaching their own distinctive views, care should be taken not to say anything that will offend people of the orthodox faith. To a certain extent I agree, but I feel there are many occasions when silence would be wrong. If the Unitarian Church wishes to be a missionary church, it seems to me that Unitarianism must be preached whenever and wherever the opportunity occurs. I wish there had been some missionaries sent to this benighted part of the country years ago. They would have brought the light to me, I am sure, many years before it reached me through my own independent thinking."

Another, an Austrian by birth, living in Palestine, writes:—

"I thank God for . , . . the spiritual friends comforting me by their letters, as you do . . . . Should I live in England or America, or should there exist in Palestine au organised Unitarian Church, I surely should join it immediately and take a very active part in church life. But I have only among 3 groups to choose: (a) Islam as a crude oriental form of Unitarianism with Jesus as "prophet", (b) Christianity in its various orthodox forms, with Jesus as God-Son, and (c) Judaism, with its mixture of nationalism and religion, and with Jesus as object of hatred or contempt. Tho' I am of Jewish origin, . . . I had practically no other way that to join officially group (a) and to try to bring the Moslem educated youth in Palestine into a direction similar to Unitarianism in such a manner as is Brahmo Samaj in India. . . . Since the infamous riots instigated by "educated" Moslems I have severed all connection with them. To my great pleasure my two nephews in Poland and one of my nieces feel attracted by my religious philosophy, . . . so I have the feeling not to have lived quite in vain."

OUR LAYFOLK.

Dr. E. L. Lilley, of the Great Meeting, Leicester, has been presented with an illuminated address in recognition of his twenty-five years' services to the congregation as organist.

Mr. C. P. Scott, the veteran ex-editor of the *Manchester Guardian* has been presented with the freedom of the City of Manchester, and received tributes to his public service from many public organisations.

Miss Dorothy Tarrant has been elected to the Presbyterian Board, the governing body of the Presbyterian College, Carmarthen, where some of our ministers are trained along with Congregationalists and Baptists. She is the second woman to attain this position.

Regret has been expressed by members of our denomination that we took so little notice of the death of ex-President William Howard Taft, who was an active supporter of Unitarian Churches in both the United States and Canada. The daily press was almost careful to conceal that he was a Unitarian, and not merely one in name, but one in regular attendance at services, and active in support of his faith.

Col. J. W. Pollitt, of Ashton-under-Lyne, who is connected with our churches there and at Dukinfield, has been elected Mayor of Ashton on the death of the Mayor elected last year.

OUR MINISTERS.

The Rev. Thomas Munn, of Scarborough, announces his resignation as from June. The Rev. G. A. Payne, of Knutsford, has also intimated that on completing the fortieth year of his ministry in the summer he will resign his charge. Also the Rev. W. B. Matthews, of Sidmouth, has sent in his resignation for reasons of health. The Rev. Sam Crook is leaving Crewkerne to be succeeded by the Rev. Thomas Graham of the Church of the Messiah Home Mission, Birmingham; and the Rev. Roger Thomas, M.A., of Hackney, is moving to Stourbridge. Rev. H. B. Hannah has been publicly welcomed at Northampton, Rev. H. Whittaker at Evesham, and Rev. H. Dawtrey, B.A., at Lewisham.

To mark the completion of twenty-five years ministry at Kidderminster, the Rev. J. E. Stronge invited to tea and a service everyone who had been baptised during his ministry.

The Rev. J. Percival Chalk, of Gee Cross, has been elected vice-President and Chairman of the Hyde Christian Council Executive Committee.

The Rev. L. Schroeder, M.A., of Leeds, is progressing favourably after his operation, the expenses of which have been defrayed by a fund raised by Mr. F. J. Kitson. The Rev. Charles Peach, of Great Hucklow, who had a similar operation a little before Mr. Schroeder is now about again.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

These are the other four stories written by children for which we had no room last month.

THE HORSE AND THE BULL.

A boy once rode on the back of a high spirited horse. While they were on their way, they came upon a bull. The bull said, "You ought to be ashamed of yourself. I would not let that boy rule me." The horse shook his mane good naturedly. "I let him" he answered; "What honour would there be in throwing off a mere boy?" This story teaches us that the strong may be gentle to the weak without fearing loss of power. *Mary Foulds, Sheffield.*

PETER.

Peter was a dear little dog of two years, and was the only one in the house who was never downcast or sorrowful. When I first had him, he was black, but he gradually changed his coat and grew silvery. He had hazel eyes, and a short stumpy little tail, which wagged when he saw someone he liked. He was very dignified, and would not look at dogs smaller than himself. At mealtimes, he had a place all to himself on the couch, and when he once got there, he would not move for anyone. He loved going out with me, and when I said, "Are you ready for a walk Peter?" he would bound on a chair to be brushed, and wag his tail, to show how pleased he was. Although very small, he was a good house-dog, and if any tramps called on us, they went away quicker than they came. Peter made friends with all cats except those who would persist in going on the flower beds; but they came very rarely after they had been once. He knew a lot of tricks. He could nurse a doll, smoke a pipe and sit on a chair with his paws on the piano.

One day, uncle and some friends were playing cricket, so Peter and I went to watch them. How I wished we had not gone; for the ball whizzed through the air and fell right on Peter's head. I expected him to jump up and lick me; but he did not; he lay stiff and still—he was dead. I often look for him, forgetting for a moment that he is dead. Oh dear! how we all long for the sound of his bark, and to see that short stumpy little tail wagging once more.

Constance Truelove, Sheffield.

THE UNHAPPY PRINCESS.

"Why can't I be happy?" sighed little princess Marie. "Why, even the old beggar-man who comes to the palace gates is happier than I, and I have everything I desire."

As she wended her way back to the palace, she was aroused from her deep thoughts by a cheery "Good morning your Highness," from the old beggar-man of whom she had spoken. Inside the palace gates she encountered one of her maids weaving tapestry and singing lightly to herself. This maid always seemed happy, and the princess said wearily, "Can you tell me the way to happiness, you who are always singing merrily." The maid curtsied low and lifting her dark eyes to the princess, answered, "I know not the way to happiness, unless it be to love, honour and obey your parents, to love and trust everyone, and to think of all the beautiful things in the world."

The princess went slowly and thoughtfully back to the palace, up the broad oaken staircase, to her bed-chamber to think over the the things which had passed that lovely morning. Since then, Marie has led a happy life.

Madge Price.

A REALLY TRULY STORY.

This is a true story about a little pussy we had. His name was Bimbo, and he always followed us and joined in our games. One day we were playing doll's tea party, and we had it spread out on the sofa. We had cocoa-tin lids filled with little pieces of paper for mince pies, cakes and buns. When all was ready, we called "Bim! Bim would you like a mince pie?" and to our surprise he jumped straight on to the sofa, took in his mouth our tin of "mince pies," then jumped down and ran away with them and put them down in the farthest corner of the room. How we did laugh! How ever did he know which were mince pies? *Joyce Snowling, Bedfield, aged 7.*

"We trust in the living God, who is the Saviour of all men."—(I. Tim. iii., 10).

"When you come to think of it, that is the fundamental truth. It is the living God in whom we trust—the *living* God, the God of the twentieth century; *not* the bad God of the old Romans, the Greeks, or the Jews, but the God of this century. *Not* the God of magic, but the God of our modern standards of justice, mercy, purity, truth. *Not* the old God who was more often like a sort of demon, and who needed to be appeased with blood —not *that* old god, but the God of Jesus, the Infinite Father of us all . . . There are signs that the Churches are all coming to this, and it will be a blessed day when they *do* come round to it; and even I, old as I am, expect to live to see the Churches bless us Unitarians for coming to close grips with the ancient heathenisms, and confess that we are doing splendid service to the world, for which God must love us."

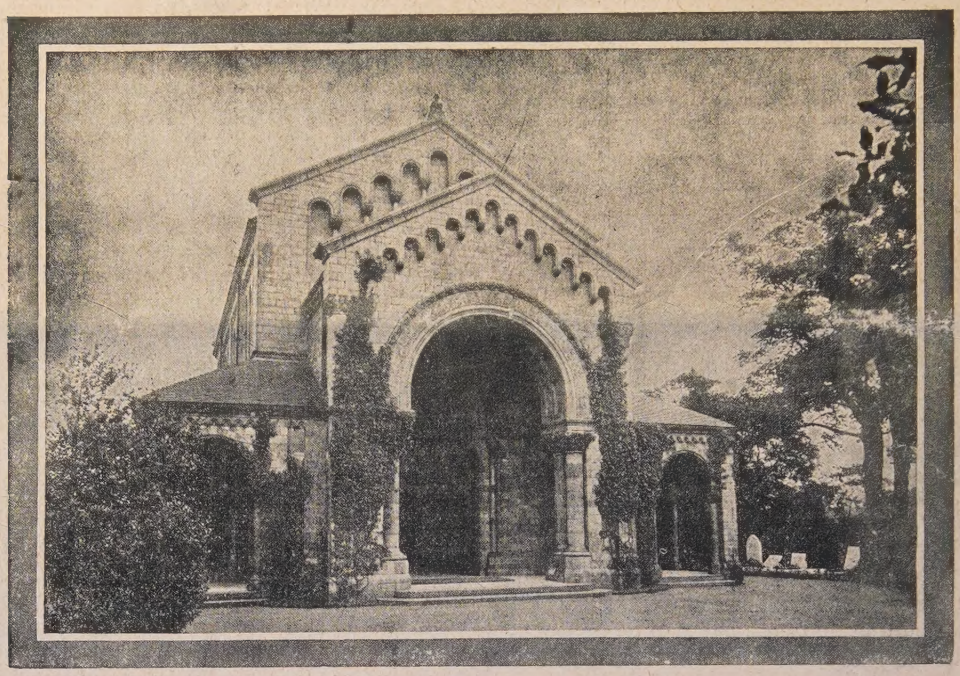
John Page Hopps,

at the opening of Ilford Unitarian Church, January 2nd, 1909.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Manchester Crematorium—Entrance to Building.

CREMATION.

CREMATION sweeps earth burial aside, from the point of view of a parents' feelings ; it is so much kinder.

REMEMBRANCE will never regret Cremation.

EXISTING but a few feet below the surface of all burial grounds are sights too horrible to contemplate.

MANY deaths are uncertified but are nevertheless registered, and interment may follow without the cause of death being medically determined.—(Sir Wm. Collins, 10/9/25).

ALWAYS noxious and oft-times dangerous, earth-burial is condemned by all who think the matter out.

THE "Garden of Remembrance" is never encumbered with the decaying emblems, or remains, of those who have gone

INVESTIGATION as to cause of death is legally necessary before Cremation.

OBEDIENCE to Nature's law of dissolution is prompt and complete.

NATURAL, beautiful and helpful, is the thought of Cremation, when you have considered its advantages over earth-burial.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum ; or Life Membership £5 5s 0d. All particulars may be had from Mr. Figgott, (address below) ; or from The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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